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LANDOR.*

The life of Walter Savage Landor connects, as does that of no other English literary man, the 18th with the 19th century. Born thirteen years before Byron, he survived by four years De Quincey and Macaulay. Perhaps an American may better realize the enormous span of his life, by being told that Landor was born in the year of Bunker Hill and died in that of Gettysburg. His literary activity continued through a period longer than the sum of all the years of his two early contemporaries, Byron and Shelley. His first book was published in 1795, when he was twenty years old; his last in 1863, when he was eighty-eight. For three-score and ten years he was a diligent student and author; yet some authors whose literary activity covers not a fourth as much time have left a much greater bulk of printed matter.

* IMAGINARY CONVERSATIONS. By Walter Savage Landor. With Bibliographical and Explanatory Notes by Chas. G. Crump. In six volumes. New York: Macmillan & Co.

For several reasons this proud, terse writer is peculiarly worthy of attention to-day. The output of books is as excessive as the coinage of silver dollars, and in the one case as in the other the problem of storage begins to give concern. There is no such difficulty about the gold. Landor is one of the last of the virile race of literary goldsmiths who purged their metal of all baser alloy and wrought it curiously and daintily before displaying it as merchandise. To-day, when everybody writes and reads Views, Reviews, and Reviews of Reviews, it is highly instructive to linger over the compact pages of one whose literary conscience was so stern. If, as Carlyle persuades us, *to labor is to pray*, then Landor put prayer into every page he wrote; and his example might well shame the copious industry of some later authors who would fain substitute the pious will for the strenuous deed.

Landor, no doubt, is an old-fashioned writer. His fashion is to express noble and touching thoughts in the very choicest and concisest terms: an old fashion which must be revived if the recorded words of men are to be long preserved. Why is he so little read? Mr. Sidney Colvin, who has done more than any one else for Landor's fame, gives the following reasons: First, being classical rather than romantic, he naturally appeals to a smaller public; secondly, he exhibits a want of literary tact in writing for himself rather than for others; thirdly, his works lack consecutiveness and organic construction; fourthly, despite his constant effort to be clear, he is often obscure by reason of over-condensation.

It is very difficult to say anything worth while about this author after Mr. Colvin's elegant criticism; accordingly I take pleasure in referring the reader, for a fuller statement of the case for and against Landor, to the preface to Colvin's "Selections from Landor" in the *Golden Treasury*,—a little book worthy of a place in the selectest library, however small.

More recently Mr. W. E. Henley, a Scotchman who seems to have borrowed hammer and tongs from the critical armory of the "savage and tartarly" school, has urged that "Landor's imagination is not only inferior in kind but poverty-stricken in degree"; that as a dramatic writer he was incapable of conceiving the capacities of his situations, and conse-

quently has failed to develop them; that his abruptness "is identical with a certain sort of what in men of lesser mould is called stupidity"; and more to like effect.

Mr. Colvin's enumeration of Landor's limitations is thoroughly judicious, while Mr. Henley's indictment may be best met by reminding ourselves that Landor was writing conversations and not dramas. His aim was not to develop situations, not primarily to create characters—though he has created some,—but rather to put appropriate thoughts and opinions into the mouths of famous men and women of many lands and ages. But critics of Mr. Henley's stamp care little for an author's aim,—otherwise the following characteristic sentence of Landor's would have less point than it unfortunately still has: "The eyes of critics, whether in commending or carping, are both on one side, like a turbot's."

Readers who refrain from looking in Landor for what he never purposed to give, will not be likely to complain with Mr. Henley of his poverty of imagination. It was by no means with the great dramatists that Landor would have thought of comparing his "Imaginary Conversations," but rather with the great writers of dialogue. He makes Barrow say to Newton: "I do not urge you to write in dialogue, although the best writers of every age have done it: the best parts of Homer and Milton are speeches and replies, the best parts of every great historian are the same: the wisest men of Athens and of Rome converse together in this manner, as they are shown to us by Xenophon, by Plato, and by Cicero." Again, in his conversation between the two Ciceros, he makes Tully say "that the conversations of Socrates would have lost their form and force, delivered in any other manner." These remarks are recognized as having a personal reference; without them, however, it is surely obvious to any sympathetic reader that Landor's aim is primarily the lively and dramatic utterance of thought and opinion; only secondarily the creation of character; and that greatly as he cares for the *suggestion* of situation, he cares hardly at all for its development.

Significant for Landor's choice of form is the fact that he was, like Milton, "long choosing and beginning late." It was in 1824, when he was nearly fifty, that his first "Imaginary Conversations" were published. By the time a man is fifty he has had occasion to make himself tolerably familiar with his powers and

limitations; and it was plainly by a sort of natural selection that Landor finally hit upon the one literary method suited to his genius. He must have discovered, with or without the help of the critics, that his forte was in concentrated vigor rather than in continuity. By skilful management of the dialogue form, however, this very defect in continuity might be turned to good account; accordingly his conversations are full of the subtle transitions and abrupt turns and returns of real conversation: they are never dissertations in dialogue.

All reservations having been made, he is certainly one of our greatest masters of prose. In sentence form he is perhaps more exemplary than any other: no writer is crisper or clearer. His diction is of the choicest, though for the taste of to-day inclining a trifle too much, perhaps, to Latinism. "During my stay at this inn called Human Life, I would trust anything to the chambermaids rather than my English tongue." Having a full mind, the fruit of wide reading and deep reflection, he could afford to write clearly and concisely. "Clear writers, like clear fountains, do not seem so deep as they are: the turbid look most profound." Writing to please himself, not the clientele of some review,—still less any sect or faction,—he could afford to write carefully and with his eye on the object. "I hate false words, and seek with care, difficulty, and moroseness, those that fit the thing." Not being the slave of an editor or of a publisher, he could dwell upon his work; and, having abundant harvests, he could winnow. No writer has fewer commonplaces: "I have expunged many thoughts for their close resemblance to what others had written, whose works I never saw until after."

To me, two of the most delightful features of the "Imaginary Conversations" are the tenderness so frequently displayed, and the delicate but sure handling of female character. I know of no more exquisite pathos, no more refined expression of the love of man and woman, no more truth to woman's subtler instincts, than are to be found in such conversations as those between Æsop and Rhodope, between Epicurus, Leontion, and Ternissa, between Achilles and Helena, between Agamemnon and Iphigeneia, between Dante and Beatrice.

Of Landor as a thinker, Mr. Colvin quotes Lowell to the effect that, in the region of discursive thought, we cannot so properly call him a great thinker as a man who had great thoughts. At any rate, he dwells habitually,

as Milton did, among great thoughts, and gives them memorable and original expression. If he is as discontinuous as Emerson, he is no less suggestive; if as immethodical as Montaigne, he is as far from writing any subject to the dregs. Mr. Henley asserts that he is a writer for writers: as everybody to-day writes, he should have a large audience. In truth, it were well if all who think of writing would read him: in these days of vulgar diction and slipshod periods, and the low thoughts they accompany, Landor should be as tonic as an ocean breeze. But, if little read, he is at least *well* read; he is not the only great author whose audience remains "fit but few." Indeed, he expected nothing else; an artist, he worked for the few who value refinement. "Poetry was always my amusement, prose my study and business. I have published five volumes of 'Imaginary Conversations'; cut the worst of them through the middle, and there will remain in this decimal fraction quite enough to satisfy my appetite for fame. I shall dine late; but the dining room will be well lighted, the guests few and select."

The present edition of the *Conversations* is entirely adequate. Mr. Crump has done the editorial work unostentatiously, and apparently with great thoroughness. The principal changes made by the author in the text are given,—a matter of great interest in the case of so careful a writer as Landor.

MELVILLE B. ANDERSON.

FINANCES OF THE AMERICAN REVOLUTION.*

A student of the financial history of the United States welcomes any book which gathers together the scattered facts pertaining to the financial administration of the Revolutionary War. This Professor Sumner has undertaken to do in a recent publication to which he has given the title, "The Financier and the Finances of the American Revolution," and he has done it in a very successful manner. It is, however, a difficult task; for, as he remarks in his preface, "The financial history of the Revolution is very obscure. The most important records of the financial administration between 1775 and 1781 are lost. The finances

of the Continental Congress had no proper boundary. In one point of view they seem never to have had any finances; in another the whole administration was financial." It is impossible to discover any principles worthy the name of financial principles in the manner in which the treasury of the Continental Congress was conducted. The history of the period is most instructive because of what it teaches by contrast.

There is another reason why a careful study of Robert Morris and his work in connection with the Revolutionary War is acceptable. The reputation of Alexander Hamilton as a financier is believed by some to be greater than is warranted by any financial achievement traceable to his influence. It seems to have been forgotten that Morris preceded him and that Gallatin followed him, the latter of whom at least was his equal in the mastery of financial details and in the grasp of political principles, though not possessed of so vigorous a personality. The over-praise of Hamilton as a financier is due to one of those accidents that sometimes control the writing of history; but now that Mr. Adams has given us the life of Gallatin, and Professor Sumner has placed within the reach of the student a sketch of Morris's relation to the Revolutionary treasury, it is to be hoped that our histories will in time cease to be distorted by over-praise of the financier of the Federalist party.

There is little in the personal biography of Morris to claim attention. His father was a Liverpool merchant, and early sent his son, Robert Morris, Jr., to Philadelphia, where he was placed in a mercantile house. The younger Morris was a daring speculator, and took delight in great commercial enterprises; and, as might be expected from such a person, he was somewhat lavish in the display of such wealth as he possessed. The chief peculiarity of his public career is that when Superintendent of Finance he exercised for the benefit of the public treasury the same sort of ability that marked his career as a merchant, and his reputation was so great that notes which he issued passed current rather because of his signature than because the Continental Congress promised to support them. It was his willingness to assume risks and his command over expedients—those characteristics which are sure to bring a man to the front in Wall Street speculations—that gave Morris his preëminence as a financier.

Morris was appointed Superintendent of

* THE FINANCIER AND THE FINANCES OF THE AMERICAN REVOLUTION. By William Graham Sumner, Professor of Political and Social Science, Yale University. In two volumes. New York: Dodd, Mead & Co.

Finance in 1781. Congress had up to this time maintained direct control over the financial affairs of the country, and only after repeated failures was the thought impressed that the administration of a public treasury is an executive and not a legislative function. Though an officer of Congress, Morris always conducted himself as though he were at the head of a responsible executive bureau. In one sense it was fortunate that the finances of the country were in so confused a state when he assumed control; for the credit of the country having been all but lost, the proposals of the Superintendent were considered more candidly and adopted more readily than would otherwise have been the case. The history of the finances of the Revolutionary War from 1781 is the history of a series of temporary expedients. Still, there are certain clearly-defined steps by which the lost credit of the country was finally restored, and they are summarized by Professor Sumner as follows:

The first important step was the formal recognition of the collapse of paper currency, which occurred shortly previous to the time Morris assumed office. This, while doubtless for the time it influenced unfortunately the public credit, provided a clear field for other financial transactions; and it is to the praise of Morris that no further reliance was placed upon insecure paper notes. "Anticipation of taxes and funds," he wrote in his first communication to Congress, "is all that ought to be expected from any system of paper currency." The second important step was the establishment of what Morris always called a National Bank. "I mean," he said, in speaking of the bank, "to render this a pillar of American credit." This bank, as established by Morris, was rather a peculiar institution, judging by the modern standpoint of what a bank is. It was partly a means of obtaining subscriptions for public necessities, partly a means for funding debts which had previously been contracted, and partly an institution for placing the loans of the government among the people. It, however, served its purpose, and one cannot fail to be struck with the great ingenuity of the man who planned it and for all practical purposes directed its policy. In the third place, Morris took steps towards introducing a system of taxation; and although the effort produced trivial results, it yet exerted an influence upon public credit. And, finally, it was through the vigor which he infused into the financial transactions of this country that Holland was

brought to loan money to Congress without a guarantee from France.

It is impossible to determine very accurately the cost of the Revolutionary War. The amount expended "at the Treasury," reduced to a specie basis, was \$92,485,693; but besides this there was expended away from the Treasury enough to cause the total cost to the American States to amount to \$135,000,000. Besides this sum, the expenditures of France are estimated by Professor Sumner to have been not less than \$60,000,000. And the net amount received by Congress as the result of taxation on which to float so large expenditure was but \$2,025,099.

The career of Morris after he resigned his control of the treasury is not especially instructive. He served as Senator from Pennsylvania during the first six years under the Constitution, but his interest in the development of the newly-founded city of Washington was greater than in public questions. He was a speculator by nature, and therefore could not be a statesman; and it is a curious commentary that the man who by his personal credit carried the finances of the Continental Congress through its greatest crisis should have suffered reverses when operating on his own account.

HENRY C. ADAMS.

THE EVOLUTION OF ANTIQUE ART.*

M. Georges Perrot, the eminent French archaeologist who more than ten years ago set out upon an investigation of the art of Greece, has now arrived within sight of his promised goal. It was a herculean task he proposed to himself, of tracing from its sources the evolution of that antique art which in the regular line of development culminated in the glorious achievements of Hellenic genius. He began with an exhaustive research among the remains of Egyptian architecture, painting, and sculpture, and, carefully following the path as it opened before him, embraced in his survey the records found in the ruins of the chief nations of anterior Asia, Chaldaea, Assyria, Phœ-

* HISTORY OF ART IN PERSIA: From the French of Georges Perrot, Member of the Institute, Professor in the Faculty of Letters, Paris; and Charles Chippiez. Illustrated with 254 engravings in the text, and twelve steel and color plates. New York: A. C. Armstrong & Son.

HISTORY OF ART IN PHRYGIA, LYDIA, CARIA, AND LYCIA. From the French of Georges Perrot, Member of the Institute, Professor in the Faculty of Letters, Paris; and Charles Chippiez. Illustrated with 280 engravings. New York: A. C. Armstrong & Son.

nicia, Sardinia, Judæa, Syria and Asia Minor, Persia, Phrygia, Lydia, Caria, and Lycia.

The results of this enormous preliminary work are enclosed in ten imperial octavo volumes, which are a noble monument to the conscientious, ably-directed, and fruitful industry of their author. The two numbers of the series recently placed within the reach of the public contain, in one, the story of the art-life of Persia; in the other, that of the four nations last named in the catalogue given just above. They are of the same texture as the volumes preceding them—minute, comprehensive, compact, masterly treatises, awakening in an equal degree interest in their subject and respect for the talents of one who has so splendidly undertaken and executed an arduous enterprise.

The history of Persian art covers but a brief period. The career of the nation was swiftly run. Upon the foundations laid by Cyrus the Great, in 558 B.C., there rose, like a brilliant dream, a civil structure which became the most powerful in the world and the centre of the civilization of its time. Twelve kings, including the usurper Smendis, sat in the order of their inheritance upon the throne erected by Cyrus, and revelled in the oriental might and magnificence he had established. Then the dynasty abruptly terminated. The armies of Alexander and of Darius III., known as Codomannus, met on the fatal field of Arbela, and the unhappy Persian commander perished a year later, 330 B.C., at the hand of one of his own satraps. Thus was the existence of one of the proudest of the great Asiatic monarchies compressed into a term scarcely exceeding two centuries.

Prefacing his main account with a sketchy outline of the physical features of the country surrounding the seat of empire in ancient Iran, of the striking points in the history of its kings, and of the tenets of the national religion, M. Perrot proceeds to a critical examination of the testimonials relating to Persian art that are at present accessible in the archives of literature and in the few remains of once populous cities which still stand on their original sites or have been unearthed by resolute explorers. He leaves to the future exposition of M. Dieulafoy, a fellow countryman and archaeologist, the scanty materials lately obtained from the long-lost city of Susa, the Shushan of the book of Esther, whose wealth and extent when captured by Alexander were almost beyond description. But from Pasargadæ, the residence of Cyrus, and Persepolis, enriched

by the palaces of Xerxes and Darius Hystaspis, and from a few less important ruins, he gathers every rescued fragment, and with wonderful patience and skill fits one to another and reads from their obscure surfaces a connected history as impressive as it is ingenious.

A few rock-cut tombs are found near the sites of the royal cities. They are mausoleums attesting the grandeur of despotic sovereigns. No burial-places of the people have been discovered. Indeed, none ever existed; as, in accordance with their religious teachings, inhumation was avoided, and the bodies of the dead were exposed, as by the Parsees of to-day, to the obscene ravages of birds of prey. Neither were there temples for the worship of their gods. Sacred rites were performed in the open air, before altars on which a flame of pure fire was kept burning as a symbol of the supreme deity, Ahûra-Mazda, the source of light and life. These *Atesh-gah*, or fire-places, in a ruinous state, are scattered over the land, the sole representatives of the religious architecture of the old Persian empire.

To the royal residences of Pasargadæ and Persepolis we must look almost exclusively for examples of Persian art. There were no walled towns—at least in the time of Alexander,—their defense being entrusted to fortresses; and the dwellings of the people were built of wood. These last have utterly perished. The life of the nation was bound up in the king and the officials and attendants ministering to his will. On colossal mounds of artificial construction, his halls of state and private palaces, with the homes for his women, were erected; and here were expended all the inventions of his own and tributary nations, to surround him with the pomp and luxury befitting a barbarian monarch of unexampled wealth and boundless authority. The famous edifice at Karnak can alone compare in size with the wonderful Hypostyle hall of Xerxes at Persepolis, the roof of which was supported by a hundred lofty columns. This probably served the purpose of a throne room; while the palace, dedicated to the king's personal uses, was even more magnificent, exceeding in dimensions and lavish adornment any structure of any age built of wood or stone. In its main apartment seventy-two pillars lifted their airy and elegant shafts to the ceiling, and the walls of the entire interior were encrusted with ivory, precious woods, and gleaming metals, and hung with the costliest tapestries. Reproductions of these sumptuous edifices, in their supposed original splendor, are

shown by M. Perrot's collaborator, the architect Charles Chippiez, whose name has been associated with Perrot's throughout the course of his researches, and has an equal place on the title page of each published volume. Without the help of the exquisite drawings of M. Chippiez, it would be impossible to gain a full conception of the vast extent and rich detail of the special creations of the art peculiar to Persia. It was imposing, it had various original features, and yet M. Perrot tells us it was imitative, taken as a whole. He even questions if foreign artists were not employed at the bidding of the king, to construct works which illustrated his greatness but could not have sprung from the genius of a people enslaved from generation to generation. He finds in the monotony of design and treatment characterizing the monuments of every sort, in the absence of spontaneity and natural vigor, abundant proof that they who planned, as they who wrought, in the various departments of Persian art, toiled to gratify the pleasure of a sovereign master, and not to give expression to ideas that were the heritage and outgrowth of the popular mind.

The history of art in Phrygia, Lydia, Caria, and Lycia, is treated by M. Perrot with his unvarying knowledge and fidelity. Less important than that of Persia, it is less inviting; nevertheless, it could not be spared from the general connection. It supplies links in the chain the author has been slowly welding to unite the art products of the oldest historical nations in one unbroken series with those which in ancient Greece became the crowning glory of the classical world. The two volumes are prodigally illustrated with full-page and minor engravings of the best workmanship. That dealing with Persia contains, in addition, twelve steel and colored plates of extreme beauty.

SARA A. HUBBARD.

ENGLAND'S INDUSTRIAL AND COMMERCIAL HISTORY.*

As the later methods of economic study have tended to lead investigators away from abstract theories to the analysis and interpretation of industrial facts, it is very desirable that competent authors select and arrange the leading facts of economic life, statistically and

historically. For the preparation of books of this kind, probably no man of the present generation has been better equipped than was the late Professor Thorold Rogers. In his great work on the "History of Prices in England," and in his "Six Centuries of Work and Wages," he laid a basis of fact for the testing of many of our economic theories and for the working out of new ones. His posthumous work on "The Industrial and Commercial History of England," consisting of two courses of lectures delivered at Oxford, is not to be considered as of so much importance as either of the two preceding works; but nevertheless, written by a man so competent to discuss the question in hand, it is one that is very valuable and interesting. I say interesting, for two reasons. The details of the development of industrial skill in England, of the making of new inventions, of progress in population, of the development of credit agencies and of means of transit, of chartered trade companies, joint stock companies, etc., cannot fail to interest anyone who has any taste for the study of economics or for business. When to this is added the author's love for a good hit at one of his contemporaries of whose economic doctrines he disapproves, or for an entertaining story, the interest is increased.

Rogers's lecture writing is not of the dignified dry style that some consider essential for the statement of scientific doctrines or scientific facts. A new story of Arkwright, in telling which he trusts that he is not anticipating "the excellent Mr. Smiles," not merely illustrates, as he says, "how active the minds of English inventors in the North were during the period which followed on the peace of Paris, when a new world was opened to the energy of the British shop-keeper and merchant," but it illustrates his manner as well. When Arkwright had almost perfected his first power-loom, "he found that the yarn as it was delivered from the rollers had a queer and fatal trick of curling back." Calling in a local blacksmith to his aid, the latter told him that he thought he could cure the trouble; but his terms for the service were "ten years' partnership and equal profits."

"This was too much for Arkwright, who, like Naaman of old, turned and went away in a rage; but still the yarn curled and dashed his hopes. At last, he reluctantly yielded to the blacksmith. Then occurred another scene. The blacksmith thought the deed of partnership should be executed and enrolled. Arkwright stormed, and, I regret to say, swore violently; but the local Vulcan was firm. When the deed was signed, the blacksmith went behind the rollers and apparently rubbed one of them with his hand. Instantly the yarn

*THE INDUSTRIAL AND COMMERCIAL HISTORY OF ENGLAND. By the late James E. Thorold Rogers. Edited by his son, Arthur G. L. Rogers. New York: G. P. Putnam's Sons.

was delivered as was wished, and the astonished and enraged Arkwright found that his new partner had only rubbed one of the rollers with a piece of chalk; in other words, proved that one of them should have a different surface from the other. The execrations of the enraged manufacturer were unspeakable; but the compact held, and in the end the blacksmith became Lord Belper."

The second course of lectures gives us more economic doctrine, treating the subjects of Waste, Rent, Bimetallism, Trade and Competition, etc., closing with a brief review, in two chapters, of English Economic Legislation from 1815 up to the present time.

Though the book is devoted to the industrial history of England, the author gives us much valuable information with reference to the development of industry in other countries of Europe—Holland, Belgium, France, Germany, —their experience being cited wherever it can throw light upon the causes of English development or add pith to the matter by comparison.

This book shows, as do the other works of Professor Rogers, his remarkable learning in facts, his intolerance toward those who differ from him in method, his sense of humor, and his sound judgment on many important questions of the time. The lectures on Waste, Contracts for the Use of Land, Competition, etc., contain much excellent material for every-day political and family life.

A few sentences from the close of his first lecture give us a specimen of his habit of wholesale praise or blame — usually blame, — with a touch of his political wisdom and a hint of his opinion of our wisdom.

"Even though Europe has profited by peace during two-thirds of a generation, I see no reason to think that British industry and invention are losing their hold on the world's progress, or that, as was the case some centuries ago, our people have to be taught by foreigners. On the contrary, the German has not got beyond the position of an imitator, and not an over-honest one either. The United States have made no great discoveries. And so with the rest of the nations. Nor is the cause far to seek. These political communities had deliberately adopted protection. Governments have been too weak or too dishonest to be sensible, and are consequently crippling the intelligence of those whose affairs they administer, by pandering to the foolish, dangerous, and wholly unjust dictum, that private interests are public benefits."

The last sentence of the book adds to this a sample of his humor, and shows that he thinks as little of English political methods as of our own. Speaking of the income tax and of his own efforts to have the tax system of England modified, he says:

"I am not conscious of any bias in what I have said or say, when I allege that the extraordinary expendi-

ture of government seems likely to be provided, as it has been in recent years, from the most unfair, indefensible, and nearly the most mischievous tax that can be devised. But as the Patriarch said, Issachar is a strong ass, and if, as some say, we are descended from the lost tribes, I make a shrewd guess at the particular tribe to which we must assign our origin."

The work is a valuable one, and will be used, doubtless, in many of our colleges as a work of reference for students of history and economics. Indeed, for a special course in our largest institutions, it will by many be considered the best text-book obtainable on the subject.

JEREMIAH W. JENKS.

SOME RECENT DISCUSSIONS OF RELIGION AND PHILOSOPHY.*

The liberal movement in religious thought represents the vital religious impulse of the time. It is not a movement away from religion, it is a movement towards religion — a searching of the true religious spirit for a more adequate expression of itself. This movement is, of course, but a part of the larger movement towards freedom, which shows itself also in politics and philosophy. It is everywhere the attempt to bring the spirit and vital truth in the place of forms and formulæ. Men want the *reality*, as never before; and they want it as little as possible encumbered with outer wrappings. Whatever be the "breadth" of our individual opinions, it is important that all should recognize that the liberal demand for a re-statement of religious truth is serious, sober, determined, and an expression of the religious spirit. One of the evidences of this may be found in the number of strong books of a liberal tendency that issue in these days from the press. A few of them are grouped together here.

A frequent criticism of the "New Theology" is that it does not define its position. Men say that they cannot tell whether to accept it or not, as they do not clearly know what it is. Ex-President Bascom's book, "The New Theology," makes a good point right at the outset

*THE NEW THEOLOGY. By John Bascom. New York: G. P. Putnam's Sons.

ANTHROPOLOGICAL RELIGION. The Gifford Lectures for 1891. By F. Max Müller. New York: Longmans, Green & Co.

WHAT IS REALITY? By Francis Howe Johnson. Boston: Houghton, Mifflin & Co.

EVOLUTION AND ITS RELATION TO RELIGIOUS THOUGHT. By Joseph Le Conte. (New edition.) New York: Appleton & Co.

THE SPIRIT OF MODERN PHILOSOPHY. By Josiah Royce. Boston: Houghton, Mifflin & Co.

by insisting that the New Theology is not a creed but a tendency. It consists, indeed, "largely in breaking old bonds and in refusing to accept new ones" (p. 1). It cannot, therefore, fairly be asked to define its position. Movements in thought, like the Kingdom of God, come not with observation; their character is discernible only by those who feel and know them within themselves. Still, some expression can be given of its general spirit. By the New Theology, Dr. Bascom understands "An awakening in religious thought which leads it to seek for more flexible, less rigid; more productive, less barren; more living, less dead forms of expression and action, and by means of them to come fully under the progressive movement which belongs to our time as one of enlarged knowledge and renewed social life" (p. 2).

A corollary of the inwardness of new movements of thought is the fact that accounts of them are necessarily somewhat subjective. No one man can hope to make entirely his own a great contemporaneous movement. He sees only phases of it, and most clearly those that have affected him, or that he shares. We must not be surprised, therefore, to find that Dr. Bascom's conception of the New Theology — his criticisms of the old ways of thinking, and especially his ideas as to what considerations will best help us over our present theological difficulties — is strongly colored by his personal philosophy, and by what has been transpiring within his own inner consciousness.

The book consists of an Introduction and five Essays, entitled respectively, "Naturalism," "The Supernatural," "Dogmatism," "Pietism," and "Spiritualism." The Introduction shows a wide-awake appreciation of many of the religious characteristics of the present time — the alienation of the masses from the churches, the diminished importance of dogmas and creeds, the moralization of religion, etc. The main thought running through the essays seems to be that the situation brought about by the advancement of science calls especially for a new definition of the spheres of the natural and supernatural, and that from a just settlement of their relation religious thought should go on, after appropriating the good and rejecting the evil in Dogmatism and Pietism, to the form of a true Spiritualism. Were it possible, it would be a pleasure to follow through the argument of these chapters. They each contain very much that is excellent and that is well said. Only a few points can be noted. The author contends for the extension of the sphere of law to the spiritual world. The

truths of revelation would then no longer be understood as received contrary to reason. In the natural and necessary formation of dogmas, it is essential to allow for *change* under the advancement of knowledge. The mistake of dogma is to claim absolute certainty and finality. Putting thoughts in formulæ, in finally fixed forms, is the death-blow of progress. Dogmas are necessary and very helpful, but only when held loosely and susceptible of modification with increasing experience. The fault of Pietism is its narrowness. It is a heated centre. It misses the breadth of life. It is other-worldly. It fails to see that salvation consists in a dutiful life. It thinks to remedy the loss of the church's power, because of its dogmatic inflexibility, by mere lung-power expended upon the few most important doctrines. The Spiritualism of a higher life is the condition of progress and true salvation. It is a "subjection of the entire life to the higher laws which spring up in apprehension of the true, the beautiful, and the good" (p. 196). This is the life of the Spirit. It gives us, by true penetrative insight, the thoughts and principles of Christ, without a dogmatic theology. Somewhat after the manner of "Ecce Homo," the author then lets the chief teachings of Christ speak for themselves.

Perhaps the book as a whole wants strong and clear outlines. It shows much vigor of statement and skilful argument, but still hardly coherent presentation. And, together with much freshness in his way of putting things, it is to be feared that the author retains enough of the old phraseology to prejudice at times his reader's chance of getting his thought.

There are few more striking evidences of the progress made in the free discussion of religious questions than are to be found in the terms of the munificent bequest of the late Lord Gifford, of Scotland, which established lectureships in Natural Theology at the four Scottish Universities. As an expression of religious toleration, the entire trust-deed is a highly interesting document: perhaps the provision respecting the qualifications of the lecturers is sufficiently noteworthy to warrant being quoted in full. It reads:

"The lecturers appointed shall be subjected to no test of any kind, and shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind: they may be of any denomination whatever, or of no denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination); they may be of any religion or way of thinking, or, as is sometimes said, they

may be of no religion, or they may be so-called sceptics, or agnostics, or free-thinkers, provided only that the 'patrons' will use diligence to secure that they be able, reverent men, true thinkers, sincere lovers of and earnest inquirers after truth."

Professor Max Müller was appointed, in 1888, to the lectureship at Glasgow, and delivered, in that year and the following, two courses of lectures upon "Natural Religion" and "Physical Religion" respectively. Being reappointed for another two years, he has now followed with the lectures upon "Anthropological Religion," and promises to conclude with a series upon "Psychological Religion." These series of lectures are of course continuous, each in turn unfolding some important part of the general subject of Natural Religion. They ought, accordingly, to be taken together. Their connection may be briefly indicated as follows: The volume on "Natural Religion" lays the foundation for the rest by a full discussion of (1) the definition of Natural Religion, (2) the proper method of its treatment, and (3) the materials available for its study. The lectures on "Physical Religion" undertake to show that from the contemplation of nature man inevitably comes to believe in an invisible cause of nature; and, similarly, those on "Anthropological Religion" seek to show that from the contemplation of himself man as inevitably comes to believe in the existence of his own soul, and in its immortality. The author declares that the purpose of the whole series is to show that religion is natural to man by *historical investigation* rather than by *a priori* reasoning. The question whether he has succeeded in all the details of the attempt must be left to specialists in the fields of philological and ethnological research. Certainly no one who believes that all revelation has really been through the human consciousness—elevated, to be sure, at the time by so rare and supreme an insight as to be properly called "divine"—would have any *a priori* difficulty with the author's general thesis. Some allowance must of course be made for the circumstances of a public lectureship; but none the less it seems a misfortune that so much of the space of a serious scientific book should have to be given up to controversy and mere recapitulation. On the whole, "Anthropological Religion" presents very little of philosophical interest, and, in the opinion of a layman, not much that is new. The concluding course on "Psychological Religion," may perhaps be expected to offer more that is suggestive to the philosophical student.

A book of far greater philosophical ambition is "What is Reality?" by Francis Howe Johnson. The sub-title more nearly indicates its purpose—"An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion." The Preface declares that the object of the book is "to show that the premises of religion are as real as any part of man's knowledge; and that the method by which its vital truths are deduced from these premises are no less legitimate than those employed by science." If it shall prove that Mr. Johnson had carried out this important undertaking to the satisfaction of large numbers of thinking men, the present generation will certainly owe him a very large intellectual debt. The present writer, however, cannot think that he has been altogether successful. The introductory chapter is progressive, courageous, clear-sighted, and intellectually honest; and, especially by its swift and apparently masterful movement, fills one with high and confident expectation. But the subsequent handling of the argument hardly justifies this expectation.

The first point to make clear is the relation of the problem of reality to the author's special thesis. Stated in a word, it is this: If the faith of religion is to be able to claim an equally verifiable basis with the "truths" of science, it must be shown that spirit is a reality. What, therefore, *is* Reality? Mr. Johnson at once answers this question, and develops the principles which he wishes to apply to timely theological matters, somewhat as follows: The *ego* as active immediately knows itself as real. This is the "complex *ego* of experience; the *ego*, plus all the relation that it sustains to all other forms of being." This human *ego*, "the largest, most comprehensive reality of experimental synthesis," is the "reality from which all man's knowledge takes its start," the basis, therefore, of all safe philosophizing (pp. 138, 227, 241). This fundamental reality, the concrete human *ego*, is a dual reality. It exhibits a two-fold aspect. It is both one and many. First, it is the chief unit in the physical organism, "the intelligent and supreme head of a great and diverse multitude of organically connected living agents" (p. 241), the centre and even creator of its own world of manifold activities (pp. 137, 138). Yet, on the other hand, it is an aggregate of individuals, it "embraces within itself an untold multitude of beings." We may find a symbol of its being as a many in a "combination of atoms"

(p. 195). Hence the *ego* is a "unity in multiplicity." We must conceive of it as "embracing a diversity of beings, that are distinct yet inter-related, and comprehended in the higher personal unity" (Contents, p. xiv.). The *ego* is at once transcendent — a distinct, separate, overruling being; and immanent — the very life of the subordinate beings themselves. But this fact of "being within being," of "life within life," is wholly unintelligible. How it is that one being can consist of many, will forever remain a mystery. We are accordingly obliged to employ these principles in turn, to look first on one side of this "double-faced fact," and then on the other. The two cannot be united in thought (pp. 222-4, 243). If asked whether the principles of transcendency and immanency are not contradictory of each other, the answer is that we cannot prove that they are not; we can only point to the fact that they are combined in experience (p. 252).

Now the conception of the human *ego*, as a mysterious unity in complexity, becomes in Mr. Johnson's hands a master-key for unlocking all problems. Extending it by analogy to the Divine Being, God may be thought of as the *ego* of the universe, at once immanent and transcendent (p. 251); and our relations to Him and to each other are therein to find their explanation. Moreover, by this conception of combined immanence and transcendence the author finds it possible to assimilate evolution, and progressive views of revelation, miracles, etc., to one religious faith.

With the author's main conclusions, so far as they are positive, we have no quarrel. Our complaint is rather with their incompleteness — with that unsolved, mysterious, perhaps self-contradictory "double-faced fact," "these two realities, coëxistent, but not harmonized in our experience" (p. 224), — and with the method by which they have been reached. Mr. Johnson frequently uses the term *organic unity*, but plainly has in mind a half-mechanical, half-chemical unity. Had he been fortunate enough to study the great Idealists without the assistance of Lotze, and especially of Mr. Seth, he might have got a clear grasp of this conception, which he seems always on the point of getting, but never fairly gets, and which would have enabled him to conclude without supposed mystery and contradiction in his fundamental principle. He might then have learned that the *ego* as unity, as transcendent, is not distinct and separate, not a chief unit, or master monad,

among the others, but the *ideal whole*, the *law* of the whole. The unity of transcendency and immanency means that the *law* of the whole is at once indwelling in the members and dominant over their life, and yet the *law* is nothing but the *working together* of the members themselves. And, moreover, it would then have ceased to be a matter of difficulty that the "*how* of this combination" can never be conceived. "*How*" is an empirical problem. It has to do with spatial and temporal order. There is no "*how*" of spiritual activity (but this does not imply that it does not follow *law*). The "*how*" connected with spiritual activity can refer only to the order of the *physical* aspect correlated with the spiritual. To ask the question, then, shows that the mind is set on a mechanical problem — is thinking in terms of space and mechanical causation. It must be admitted, however, that organic unity as conceived by Mr. Johnson is mysterious and unintelligible, because it *implies* a direct contradiction.

This failure to grasp the real nature of organic unity is fundamental, and leaves a logical blemish upon nearly all of the author's work. Thorough minds, moreover, will probably not be satisfied with his appeal to man's *immediate* consciousness in determining the prime reality which is to furnish the starting-point, with the fact that he does not tell us definitely and fully what the characteristics of reality are, and most of all with his reliance upon an analogy for the nerve of his whole argument as to the nature of the Divine Being and the reality of the world. Why rely on an analogy, when a necessary conclusion from given facts yields the result with certainty? Human self-consciousness implies the Absolute Spirit with a necessity that can be demonstrated. But this criticism ought not to be allowed to obscure the fact that Mr. Johnson has produced a well-written, strong book, which will be suggestive and helpful to many minds, even though it fails, as we think, in method, and in leaving a residual mystery.

Perhaps no hypothesis in the whole history of thought has been of a more profoundly revolutionary character, as regards religious belief, than the modern doctrine of Evolution. If it has not disturbed thought so violently as other innovations, that is because the rapid succession of great scientific discoveries in modern times has accustomed the world to receive new and startling truths with more composure. Of its emphatically revolutionary

character, when we consider all that properly goes with it, there can be no doubt. Under these circumstances, it was but natural that the world should be flooded with the attempts of peace-makers. And to such an extent *was* it flooded, that people came to have an instinctive, and in many instances well-founded, aversion to books proposing to "reconcile Science and Religion." Quite superior to most of the books of this class, in its grasp of the full meaning of the new truth, was Professor Joseph Le Conte's "Evolution and its Relation to Religious Thought," which has now appeared in a second and revised edition. The book has a logical arrangement in three parts, devoted respectively to answering the questions, What is Evolution? What are the evidences of its truth? What is its relation to religious thought? Evolution is defined as, "(1) continuous, *progressive change*, (2) *according to certain laws*, (3) and by means of *resident forces*" (p. 8). The account of the nature and evidences of the truth of Evolution contained in the first two parts is perhaps the best concise account in English. The discussion omits nothing of importance; the material is presented with remarkable clearness, and is thoroughly accessible to the general reader. The critical discussion of the empirical evidences of Evolution is of course a special field, and we must not be understood as commenting, favorable or otherwise, upon the author's position on controverted points.

Of chief interest in this connection is, of course, part three, on the bearings of the doctrine of Evolution upon religious thought. The key to Le Conte's handling of this question — the thought that constantly reappears on his pages — is that Evolution is *creation by a process of law*. It will be seen, therefore, that he believes equally in Evolution and Creation. There are three views which may be taken of the origin of organic forms. They may be thought of, (1) as made without natural process, (2) as derived simply, or (3) as created by a process of evolution. "The first view asserts divine agency, but denies natural process; the second asserts natural process, but denies divine agency; the third asserts *divine agency by natural process*" (p. 292). The first two views are at once right and wrong, — right in what each asserts, wrong in what it denies; the third combines and reconciles the other two. By a strange perversity, we no sooner find out *how* a thing was made than we forthwith declare that it was not created at all.

Evolution is the *divine process of creation*. The old notion of creation is mythological. Its explanation is entirely arbitrary. It points out no series of causes and effects, the connections between which can be followed in thought. It is therefore, in reality, no explanation at all. On the other hand, materialism is a hasty inference. Because a natural explanation can be given of every event, we are not to conclude that Nature needs no God. For what is Nature herself? What is necessary is that we reconstruct our conception of the Divine Being, and of creation. We must substitute for the thought of God as separate from the world, and as dealing arbitrarily with it, the thought of the Divine immanency; and for the notion of an arbitrary, unintelligible creation out of nothing by mere *fiat* of will, the thought of a creation by a process of law. That God brings things into existence by a process of law should no more seem to exclude his divine agency than the fact that He sustains the created universe by the law of gravitation, does so. "If evolution be materialism, then is gravitation also materialism" (p. 295). God is immanent in creation, and manifests his divine creative agency in and through natural processes.

After the defense of the general theistic character of Evolution, the most difficult point is, of course, the problem of the origin of the self-conscious spirit of man. The chapter on "The Relation of Man to Nature," in which this question is discussed, the author accordingly regards as the most important in the whole book. The view which he maintains, and which is foreshadowed in the general view of Evolution already indicated, can fortunately be concisely stated in its own words:

"I believe that the spirit of man was developed out of the *anima* or conscious principle of animals, and that this, again, was developed out of the lower forms of life-force, and this in its turn out of the chemical and physical forces of nature: and that at a certain stage in this gradual development, viz., with man, it *acquired* the property of immortality precisely as it now, in the individual history of each man at a certain stage, acquires the capacity of abstract thought" (pp. 313-14).

On the whole, considering its scope and the variety of questions discussed, Professor Le Conte's book does ample justice to its title. It is heartily to be commended to the general reader for the remarkably clear and forcible style in which the matter is presented, and for the general soundness of the philosophical principles which underlie its interpretation of the great law of Evolution.

The same attempt to get a closer hold upon

reality, and to attain a simpler expression of spiritual possessions, that characterizes the movement toward reconstruction in religion, shows itself also in the sphere of philosophy proper "The Spirit of Modern Philosophy," by Professor Josiah Royce, signalizes the successive triumphs of modern thought in its attempt to win rational freedom. The readers of Professor Royce's "Religious Aspect of Philosophy" will expect nothing else from him but a book of suggestiveness and solidity. We think that they will not be disappointed. To a series of most felicitous expository essays on the representative modern thinkers, he appends a Second Part—"Suggestions of Doctrine"—presenting what is at present tangible in his own philosophical creed. The value of these suggestions—chief of which, perhaps, is the thought that we are now to return, enriched by the conquests of Idealism, to a patient study of the outer order (pp. 268, 305-7),—it will be impossible here to discuss. But in publishing the series of historical sketches which constitute Part First, Professor Royce has unquestionably performed a real service. Original work in the History of Philosophy has been a desideratum in this country. And thoroughly readable, entertaining accounts of the History of Philosophy have been a desideratum the world over. Professor Royce writes with real style. He possesses the faculty not only of embuing his account with a fulness of vivid human interest, but of making the difficult points wonderfully simple, without in the least impairing the statement of the full, hard truth. A good instance of this is the account of Kant. Especially noteworthy is the summary on page 131. Particularly felicitous, in the Second Part, are the author's account of the larger or universal self (p. 373), and the development of the world of appreciation (pp. 407-10).

WILLISTON S. HOUGH.

BRIEFS ON NEW BOOKS.

FEW characters in history have more often attracted the biographer than Sir Walter Raleigh. That the subject still holds its fascination is shown by the recent large octavo of four hundred pages by William Stebbing, M.A., called "Sir Walter Raleigh: A Biography" (Macmillan). The author has evidently desired to avoid being beguiled into describing an era as well as its representative; has striven to refrain from writing history and to restrict himself to the presentment of a life. Raleigh's multifarious activity, with the width of the area in

which it operated, constantly involved him in a web of other men's fortunes and in national crises. And, even within the strictly biographical province, the difficulties are very great; it is a confusing task to keep at once independent and in unison the poet, statesman, courtier, schemer, patriot, soldier, sailor, freebooter, discoverer, colonist, castle-builder, historian, philosopher, chemist, prisoner, and visionary. Another confusion results from the discovery that not an action ascribed to him, not a plan he is reputed to have conceived, not a date in his multifarious career, but is matter of controversy. Posterity and his contemporaries have equally been unable to agree on his virtues and his vices, the nature of his motives, the spelling of his name, and the amount of his genius. He had a poet's inspirations, and the title to most of the verses ascribed to him is contested. He was one of the creators of modern English prose; and his disquisitions have for two centuries ceased to be read. He and Bacon are coupled by Dugald Stewart as beyond their age for their emancipation from the fetters of the schoolmen, their originality, and the enlargement of their scientific conceptions; yet a single phrase, "the fundamental laws of human knowledge," is the only philosophical idea connected with him. But amid all the tangled threads of this wonderfully versatile existence, our author has succeeded in unravelling so much of its secret that we agree with him that "if less various, Raleigh would have been less attractive. If he had shone without a cloud in any one direction, he would not have pervaded a period with the splendor of his nature, and become its type. More smoothness in his fortunes would have shorn them of their tragic picturesqueness. With all the shortcomings, no figure, no life, gathers up in itself more completely the whole spirit of an epoch; none more firmly enchains admiration for invincible individuality, or ends by winning a more personal tenderness and affection."

THE swelling tide of books of Asiatic travel has recently been acceptably increased by Julius M. Price's "From the Arctic Ocean to the Yellow Sea," a handsome English publication imported by Messrs. Scribner's Sons. Mr. Price, as special correspondent of the "Illustrated London News," accompanied a tentative expedition despatched by the "Anglo-Siberian Trading Syndicate" across the Kara Sea and up the river Yenesei to the city of Yeneseisk in the heart of Siberia, whence he journeyed independently through Mongolia, the Gobi desert, and North China, touching *en route* Krasnoirsk, Irkutsk, Durga, and Peking. The writer tells his story in a lively journalistic way, with a plentiful peppering of French phrases, and occasional lapses into rather slipshod English. Mr. Price is a capital observer. It was no part of his plan in entering Siberia to ferret out Russian barbarities with a view of harrowing the souls and tickling the sensibilities of a humane British public. He touches, however, *en passant*, on the Russian prison and ex-

ile system, which he had a fair chance of observing, and his conclusions would seem to gain some *a priori* trustworthiness from the fact that the purveying of horrors was not his special mission as a correspondent. "Words," says Homer, "may make this way or that way." So may statistics; and a touring Russian who should confine his English observations to Whitechapel might not unreasonably tell his gratified countrymen that "wife-beating is the common diversion of the English people." We cannot go into the details of Mr. Price's readable book. As to political prisoners in Irkutsk, he observes: "It was easy to distinguish which were the 'political,' for they were in ordinary civilian costume, and had no chains on, as far as I could see . . . To my astonishment—for I had always read to the contrary—I noticed that all these political prisoners were not only allowed books to read, but in most cases were smoking also, and in every instance had their own mattresses and bedding; so their cells, at any rate, looked cleaner and more cheerful than those of ordinary criminals, to whom filth seemed indifferent." One is glad to know that the Siberian picture has a brighter side than is usually shown us. Mr. Price's account of the perilous passage of the Kara sea, and of the trip up the Yenesei and across Mongolia, and his sketches of social life in Yeneseisk, Irkutsk, etc., are very entertaining; and the numerous illustrations (reproduced by permission from the "London News") are unusually vigorous and well-chosen.

AUGUSTINE BIRRELL'S "Res Judicatæ" (Scribner), a compact volume of reprinted lectures and essays which are mostly brief literary *causeries* in the style of the author's popular "Obiter Dicta," is a capital book for the impending dog-days, a season wherein the most savagely-serious student makes concessions in the way of "summer reading." Most of our readers are familiar with Mr. Birrell's pleasant, lively way of chatting about books and authors. It is not his critical humor to probe very deep or to carry analysis to the brink of distraction,—his author being to him not so much a "subject" for dissection as a pretext for pleasant fancies and apposite allusion and quotation. With the respectable but rather trying family of the Gradgrinds, Mr. Birrell has little in common. Not that we mean to imply that he is the mere sayer of good things, the delightful but futile "agreeable rattle"; his literary appreciations are usually sound and suggestive and imply a considerable gift of touching intuitively the salient features of a performance or a talent. Few writers of to-day have a better average of good things to the page than Mr. Birrell. He thus neatly touches off, in an effective paper on Cardinal Newman, a perhaps not unimportant aspect of Anglicanism: "If the Ark of Peter won't hoist the Union Jack, John Bull must have an Ark of his own, with a patriotic clergy of his own manufacture tugging at the oar, and with nothing foreign in the hold save some sound old port." "*Sound old port!*"

What a finely orthodox, ultra-clerical ring that has! What an august tang of lawn sleeves, Hooker's "Polity," and the Thirty-Nine Articles! For that acute, vigorous, too-little-read author, William Hazlitt, Mr. Birrell has some handsome words: "It is true he does not go very deep as a critic, he does not see into the soul of the matter as Lamb and Coleridge occasionally do—but he holds you very tight—he grasps the subject, he enjoys it himself and makes you do so. Perhaps he does say too many good things. His sparkling sentences follow so quickly one upon another that the reader's appreciation soon becomes a breathless appreciation. There is something almost uncanny in such sustained cleverness."

A CERTAIN happy distinction of style is a quality we have learned to expect in all that comes from the pen of Robert Louis Stevenson, and his latest volume, "Across the Plains" (Scribner), does not disappoint us. For the secret of his art, we have his own confession made years ago: "Nobody had ever such pains to learn a trade as I had, but I slogged at it day in and day out, and I frankly believe (thanks to my dire industry) I have done more with smaller gifts than almost any man of letters in the world." Admitting this view of the case, we have to congratulate ourselves on this devotion to the "trade" of writing, when it became clear that he had no aptitude for the family calling, and that he was not likely to add fresh laurels to the name in the direction in which it was already illustrious, namely, lighthouse construction and illumination. The first of the twelve sketches which make up the present volume, and from which it takes its name, is the story of Mr. Stevenson's own travels from New York to San Francisco, in an emigrant train, thirteen years ago; this is followed by a description of "The Old Pacific Capital" and another of Fontainebleau. The later essays have to do rather with the inner than the outer life. "A Chapter on Dreams," in which Mr. Stevenson furnishes an account of his own mental processes during sleep, does much to discredit the author's own theory of his degree of indebtedness to "dire industry" in the mastery of his art, and reveals how large a factor in the matter must be his most unusual and fanciful order of mind.

THE "Great Educators Series," published by Messrs. Scribner's Sons, begins fitly with "Aristotle and the Ancient Educational Ideals"; also, most fitly, it is to Mr. Thomas Davidson, the thorough student of Aristotle, that the theme has been entrusted. It has been often said that Aristotle's greatness was not recognized till the Middle Ages. By a strange accident, his principal works disappeared from view for two centuries, till brought to Rome by Sylla and edited by Andronicus; in the turmoil of barbarian invasion, and during the building up of the Catholic Church, his name was almost forgotten. Averrhoes and the Jew Maimonides were his prin-

cial introducers to the Western world. The growth of positive science during the last three centuries has brought new insight into Aristotle's power. It has come to be recognized that in many fields of thought he was not merely the first to introduce positive method, but attained results by it to which thinkers of our own times have recurred, and will yet recur, with profit. Thus, Mr. Davidson's work is much more than a mere re-statement of what Aristotle says on the subject of education; it is a treatise showing Aristotle's relation to ancient pedagogy as a whole. It traces briefly the whole history of Greek education up to Aristotle and down from Aristotle; it shows the past which conditioned his theories, and the future which was conditioned by them. It exhibits the close connection that existed at all times between Greek education and Greek social and political life, a connection which lends to the subject of Greek education its chief interest for us. In these days, when Church and State are contending for the right to educate, it cannot but aid us in settling their respective claims, to follow the process by which they came to have distinct claims at all, and to see just what these mean. The concluding chapters of the book deal with the period that passed between the loss of Greek autonomy and the triumph of Christianity, thus paving the way for the consideration of the rise of the Christian schools. Not one of the least valuable portions of the book is the Appendix devoted to the Seven Liberal Arts.

THE second volume in the series of "Great Educators" is on "Loyola and the Educational System of the Jesuits." The author is the Reverend Thomas Hughes, of the Society of Jesus, and his exposition of the principles and methods of his order is a very able and eloquent one. The book is divided into two portions,—the first, a biographical and historical sketch, having for its chief subject Ignatius Loyola, the second, a critical analysis of the *Ratio Studiorum*, or System of Studies. The author explains the rise of the Jesuit system as resulting from two elements in the educational condition of Europe,—the fallen splendor of the great developed system of university learning in the sixteenth century, and the decline therein of the essential moral life. Had the universities of his time continued still to do the work which originally they had been chartered to do, the founder of the Society of Jesus would not have been impelled to draw out his system as a substitute and an improvement; he would have used what he found and have turned his attention to other things more urgent. As it was, he devoted himself to a plan of educational reform that proved to have such vitality that during two and a half centuries the vast majority of the secular schools of Catholic Christendom had passed into the hand of this powerful religious order. The author looks forward to a time when, gathered to the other remains which moulder in the past, the Jesuit system of education can look down from

a grade and place of its own in evolution and look out, like others, on a progeny more favored than itself, the fair mother of fairer children. To the less partisan reviewer the prophecy seems somewhat bold; for has it not thus far conspicuously failed in the development of great men? has it not, when left to work freely, often shown its incompatibility with the best spirit of modern life and society?

It is forty-three years since Auguste Comte published his concrete view of the preparatory period of man's history, calling it the *Positivist Calendar*. Therein he arranged a series of typical names, illustrious in all departments of thought and power, beginning with Moses and ending with the poets and thinkers of the first generation of the present century. These names, 558 in all, were distributed into four classes of greater or lesser importance; they ranged over all ages, races and countries; and they embraced religion, poetry, philosophy, war, statesmanship, industry, and science. A collection of condensed biographies of these 558 persons has now been issued under the title "The New Calendar of Great Men" (Macmillan), with Frederic Harrison as editor. The book does not enter into competition with works on biography of a voluminous and miscellaneous kind; the names are not given in alphabetical order but in historical sequence; the various biographies form a connected series of studies, being grouped in order of time within that branch of human progress to which their lives were dedicated. Consequently, each separate section of the book may be read in a continuous series as a distinct chapter dealing with a special subject. As a biographical manual of the general course of civilization, it serves an admirable purpose, and could hardly be bettered unless by going outside of Comte's list as a basis; and this is something that the writers and editor have disclaimed any wish to do.

POSSESSORS of Professor David Masson's recent admirable edition of De Quincey will hardly find it worth while to buy Mr. James Hogg's edition of "The Uncollected Writings of Thomas De Quincey" (Macmillan). Its title is in fact misleading, since it contains little or nothing of importance that cannot be found in Masson. The articles not found there are the following: In Vol. I., "The Lake Dialect," "Storms in English History," "The English in India"; in Vol. II., "The English in China," "Shakespeare's Text," "How to Write English." These articles cover but 140 pages out of a total of 700, and are probably the most ephemeral of the writings, which have yet been resuscitated, of this most sketchy and fragmentary of great authors. The volumes contain some spirited and extended essays, and will be found to supplement all editions of De Quincey except Masson's.

THE eighth volume of Professor Henry Morley's "English Writers" (Cassell) brings the story down to the year in which Spenser published his "Shep-

herd's Calendar" (1579). The author modestly entitles this work "An Attempt towards a History of English Literature." This chronicle history is full of materials to serve, and its author lays all future writers upon the subject under a great debt. The great philosophical and critical history is yet to come, but this work is likely to hold its place as the most copious source of information for the student. This eighth volume treats of Surrey, Wyatt, and the other "courtly makers" in the reign of Henry VIII.; of the rise of the drama; of the great reformers and Bible translators; and of the busy and varied literary activity of the first twenty years of Elizabeth's reign. The ninth volume will be on Spenser and his time. It is much to be hoped that Professor Morley will be spared to complete the work as far, at least, as to the date of Shakespeare's death (1616), which will be reached in the tenth volume.

ONE of the recent numbers in Sonnenschein's convenient "Social Science Series" (Scribner) is M. Rocquain's account of "The Revolutionary Spirit Preceding the French Revolution," condensed and translated by Miss J. D. Hunting. The original has for some time been recognized as a valuable contribution to the history of the eighteenth century. The author holds that "the state of public opinion which gave rise to the French Revolution was not the outcome of the teachings of the philosophers," who only "united in a Code of Doctrine the ideas that were fermenting in all minds. From the middle of the century the spirit of opposition had become the spirit of Revolution." In describing this spirit of opposition, M. Rocquain really traces the history of public opinion in France from 1715 to 1789, bringing to light much new information and presenting it clearly and impartially. The work of translation has not been well done, and the translator's explanatory notes are by no means satisfactory. The book deserves a better, and unbridged, translation.

THE collection of twenty-two papers by William Winter, called "Shakespeare's England" (Macmillan), have nearly all had previous publication either in books or magazines. Yet they are well worth their new and dainty setting, being a sympathetic study of English scenery as hallowed by the spirit of English poetry and letters. Beside the Warwickshire portions, which occupy the chief space, there are pleasing chapters on such subjects as "Literary Shrines of London," "A Haunt of Edmund Kean," "Stoke Pogis and Thomas Gray," and "A Glimpse of Canterbury."

TO GIVE one's days and nights to the volumes of Addison seems both less attractive and less feasible than when Dr. Johnson advised it for the acquisition of English style. Nevertheless, everyone desires some acquaintance with Addison, and the volume of "Selections from The Spectator" (Dutton) made by A. Meserole, LL.B., is a very convenient aid

in that direction. Although the larger number of the papers included in the present volume are from the pen of Addison, a considerable number are by Steele, while Budgell, Hughes, and others, are also represented. A comparative study is hardly favorable to Macaulay's famous verdict that "Addison's worst essay is as good as the best of any of his coadjutors." The volume is beautifully printed and bound, and contains a fine etched portrait of Addison printed on India linen, as a frontispiece.

THE DIAL—CHANGE OF OWNERSHIP.

Messrs. A. C. McClurg & Co. beg to announce to the friends and readers of THE DIAL that with the present issue their interest in the paper is transferred to Mr. Francis F. Browne, who has been its editor and a part owner since its commencement. This change, which is the first since the founding of the paper in 1880, is made for business reasons, with which the public is concerned only so far as to know that the change looks wholly to the good of the paper, which it is believed will be better served by its publication as a separate and independent enterprise. Those who know anything of the history of THE DIAL know that it has from the start aimed singly at the position of a high-grade and wholly independent journal of literary criticism; and they know, too, how absolutely and unvaryingly, and with what scrupulous freedom from constraint through publishers' or booksellers' influence, it has lived up to its high ideals in this direction. Yet it is perhaps but natural that a critical literary journal like THE DIAL should be to some extent misunderstood through its connection with a book-publishing and book-selling house. To relieve the paper from this disadvantage, and to make its literary independence hereafter as *obvious* as it ever has been *real*, is the prime object of the present change. The retiring publishers are glad to be able to offer to the readers and friends of THE DIAL their assurance that, so far as the conduct of the paper is concerned, the change is but nominal. It will remain in the same experienced and judicious hands that have conducted it from the beginning, and with the same working force as heretofore. Its successful publication for twelve years, and its already acknowledged position as "the foremost American critical journal," will remain a matter of pride to its original publishers, who now part from it with the most hearty good-will and best wishes for its future.

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CHICAGO, June 30, 1892.

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BOOKS OF THE MONTH.

[The following list, embracing 72 titles, includes all books received by THE DIAL during the month of June, 1892.]

HISTORY.

The Livery Companies of the City of London: Their Origin, Character, Development, and Social and Political Importance. By W. Carew Haslitt. Profusely illus., large 8vo, pp. 602, gilt top. Macmillan & Co. \$10.50.
 Lancaster and York: A Century of English History (A.D. 1399-1485). By Sir James H. Ramsey. In 2 vols., 8vo, gilt top, with maps and illustrations. Macmillan & Co. \$9.
 The Puritan in Holland, England, and America: An Introduction to American History. By Douglas Campbell, A.M. In 2 vols., 8vo, gilt tops, uncut edges. Harper & Brothers. \$5.00.

BIOGRAPHY.

Life and Letters of Charles Keene, of "Punch." By George Somes Layard. With portrait, large 8vo, pp. 464, gilt top, uncut edges. Macmillan & Co. \$8.00.
 The Life of Thomas Paine, with a History of his Literary, Political, and Religious Career. By Moncure Daniel Conway, author of "George Washington and Mount Vernon." Also, a Sketch of Paine by William Cobbett. In 2 vols., with frontispieces, 8vo, gilt tops, uncut edges. G. P. Putnam's Sons. \$5.00.
 Isaac Casaubon, 1559-1614. By Mark Pattison. Second edition, with portrait, 8vo, pp. 504, gilt top. Macmillan & Co. \$4.00.
 The Earl of Derby. By George Saintsbury, with portrait, 12mo, pp. 223. Harper's "The Queen's Prime Ministers." \$1.00.
 Walt Whitman. By William Clark, M.A. With portrait, 18mo, pp. 132. Macmillan's "Dilettante Library." 90 cts.
 James Russell Lowell: An Address by George William Curtis. Illus., 32mo, pp. 64. Harper's "Black and White Series." 50 cts.

ESSAYS AND GENERAL LITERATURE.

Essays on Literature and Philosophy. By Edward Caird, M.A. In 2 vols., 12mo, uncut. Macmillan & Co. \$3.00.
 Res Judicatæ: Papers and Essays. By Augustine Birrell, author of "Obiter Dicta." 16mo, pp. 308, gilt top, uncut edges. Charles Scribner's Sons. \$1.00.
 The Reflections of a Married Man: By Robert Grant. 12mo, pp. 163. Charles Scribner's Sons. \$1.00.
 Shadows of the Stage. By William Winter. 32mo, pp. 387. Macmillan & Co. 75 cts.
 Literary Landmarks of London. By Laurence Hutton, author of "Literary Landmarks of Edinburgh." Eighth edition, revised and enlarged. Illus., 12mo, pp. 367. Harper & Brothers. \$1.75.
 Nineteenth Century Poets: Popular Studies. By J. Marshall Mather, author of "Life and Teachings of John Ruskin." 12mo, pp. 184. F. Warne & Co. \$1.00.
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